6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, D.

Village Communities and Tenures.

The Thákur takes the *chatrá* or colts from landholders of every class: the custom is that when a mare foals, and her master sees that he is not the lucky owner of a filly, he at once takes both mare and colt to the Thákur's house; there he is presented with a new cap as a mark of favour, and leaves his mare to be kept for six months at the Thákurs expense. The nature of the holdings, and of the rents and services paid to the Thákurs, are the same in all the *jágírs*; there are differences of detail, but they do not require to be mentioned.

Land held by the Gúrú Ghantál monastery.

The big monastery of Gúrú Ghantál, with its chapels of ease at Koksar and Sansa, holds a good deal of land in different *kothís* rent-free as endowment. More than half is held of the *gonpa* by *káng chumpá* tenants, who by way of rent only present annually some shoulders of mutton, pots of whisky, and plaited sandals; but are bound to perform certain fixed services, such as the cultivation of the rest of the monastery land, the sweeping of snow off the roof of the monastery in winter, the bringing in so many faggots for winter fuel, &c.

Rights retained by the quondam Thákur of Birbogí.

There is a family in Birbogí which at one time were Thákurs of the *kothí*, and are not yet entirely out of possession. The present head is named Tángan Choigyál, an old man of eighty; his son is *lambardár* of the *kothí*; their manor house (now in ruins) is a very conspicuous object in the landscape, as most of these Thákurs' houses are. The family was in full possession till about the beginning of this century, when Rája Bikrámá Singh of Kúlu picked a quarrel with the then Thákur, and resumed the cash, cloth, and colts out of the items of revenue, leaving him only the grain item as a means of subsistence. This arrangement remained in force, though there is nothing to show that any Sikh or British official was aware of it, till about ten years ago, when grain having risen in price, the landholders, by agreement with the head of the family, converted the grain dues into cash, which has since been paid by each *jeola* in the proportions in which the grain used to be paid.* Each, moreover, continues to furnish a man for the two great *bestis*, that is, for sowing the barley and cutting the hay on the fields owned by the quondam Thákur. These fields were also in great part excused from bearing their share of the revenue of the *kothí* by the other landholders when they distributed it at Regular Settlement. This is all that remains to the present head of the family of its former privileges. He seems to be entitled to a position not unlike that of a *talúkdár* of a village in the plains.

Rights in water in Láhaul.

The small canals upon which cultivation in Láhaul depends seem to have been always constructed and kept in repair entirely by the landholders of the villages which use them. They are considered therefore to be the property of the shareholders in the water, who cast lots every year to decide the rotation in which each man shall irrigate his fields. Each holding furnishes a man for repairs; fines are levied on absentees, and consumed in a common feast with the produce of the *yurzing* or canal field, if there is one. The

* By each *jeola*, excepting those held by two families of *dotom*, or kinsmen of the Thákur.